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L. 52, lū paṭra ilāni rabûti, "May (my troubles) be absolved, oh ye great gods."

L. 53, ma-mit kâli-šunu, "Curse against all of them."

L. 54, arrat limuttim kima⁶ galle, "Curse of evil like a demon," *Šurpu*, V, 1.

L. 55, kima šûmi annî, *Šurpu*, V, 60.

The catch line ends LUGAL URSAG ^dNINURAŠA.⁷

No. 14 has three prayers employed as incantations. The first is directed to Ea, Šamaš, and Marduk, and the second and third to ili-ia, "My god." The colophon, l. 55 = Craig, *RT*, II, 7, 17, says that the tablet is an incantation to cause [a man's] god to repent. The text is a duplicate of the Assyrian tablet K. 143 in Craig, *RT*, II, 6-7, and has been edited in *PSBA*, 1912, 75-79. (See corrections by Zimmern, *ZA*, 28, 71.)

L. 47, ili-ia me-e-eš atta, "Oh my god where art thou?"

No. 17, a prayer to Enlil, is a duplicate of K. 34 in King, *Magic*, 19, and is edited in *PSBA*, 1912, 152-56. (See corrections by Z., *ZA*, 28, 68.)

No. 18, a prayer to Marduk, by [anaku] arad-ka Šamaš-šum-ukin, is only a fragment, but contains interesting lines.

Dr. Myhrman has given us much interesting material; the Semitic texts have been capably copied but the author probably did not understand portions of the Sumerian texts. I will not enter into the unfortunate circumstances which attended the publication of this book, nor discuss the propriety of departing from the standards followed in the publication of the Nippur texts under the editorship of Professor Hilprecht. It is clearly no affair of European scholars to advise the University of Pennsylvania in these matters.

S. LANGDON

SCHOLLMMEYER'S SUMERISCH-BABYLONISCHE HYMNEN UND GEBETE AN ŠAMAŠ⁸

Dr. Schollmeyer has put together all the Šamaš religious texts known to him. S. is a student of Professor Meissner, who read the proofs of this volume (see p. v). In this work he has been guided by preceding monographs upon various deities such as Böllenrucher's *Nergal*, Hehn's *Marduk*, Combe's and Perry's *Sin*, and Hrozný's *Ninrag*.⁹ Apparently Gray in his *Šamaš Religious Texts* exhausted the *British Museum* texts on this subject, for Schollmeyer, who studied for some time on this collection, found only one new fragment, K. 3025. He adds to our published material one more small text from the

⁶ The last sign is gim not DU.

⁷ I leave my manuscript as it was originally written. A few additions may be made from Zimmern and Landsberger, *ZA*, 28, 70.

⁸ SUMERISCH-BABYLONISCHE HYMNEN UND GEBETE AN ŠAMAŠ. By Dr. P. Anastasius Schollmeyer, D.F.M. Paderborn, 1912. vi+140 pp. 8°.

⁹ This review was written before *ZA*, 28, Pt. 1, appeared.

Berlin collection, VAT, 5. He could not utilize the material in Zimmern, *Sumerische Kultlieder*, or Langdon, *Babylonian Liturgies*, but this new material will not seriously modify the texts hitherto published. The only other Šamaš text which Schollmeyer failed to detect is CT, 23, 18 which will be found at the end of this review.

The worship of the sungod is not prominent in Sumerian religion, but with the Semitic domination he becomes one of the chief gods of Babylonia. In Babylonia there was a pronounced tendency to connect all divinities of light with war, but Šamaš appears to have been usurped in this capacity by the Sumerian Nunuraša, god of the vernal sun. Divinities of light also have a tendency to become patrons of divination, wisdom, and justice, and this is the attribute particularly developed in connection with this god. On the contrary his bride Aja does develop into a martial divinity.¹⁰

The author gives a useful transcription of the various Sumerian titles employed in the theological lists for Šamaš, Aja, and his court. In this list, p. 14, read NIN-MUL-SĪ-A and for the goddess of dreams naturally MA-MŪ. The serious part of the volume is taken up by a transcription, translation, and brief commentary of the texts. These are arranged in no logical order, but may be divided into texts in which Šamaš is (1) a patron of healing, forgiveness, and incantation, (2) a god of justice, (3) a sungod proper. To the last class belong the two Sumerian litanies, Nos. 8 and 34, and the Sumerian hymn, No. 35. The ethical Šamaš is represented by the fine poem, No. 16, which is apparently a didactic composition. All the other texts are prayers and incantations. The most important of all the Šamaš incantations is the bilingual, VR. 50-51, restored by me from duplicates in *Sumerian Grammar*, 187-96, a service performed for the king in the "house of washing." This text forms No. 1 in this volume, but no reference whatever is made to my previous edition which contains several restorations not in Schollmeyer, notably at the end of obv. II.


No. 2=IV R. 17, 13, Schollmeyer reads KA+ŠU as BĀ even when followed by NE, i.e., BĒ, here and *passim* in his book. Although BA is an established reading for this sign, yet the reading SUB is clearly imperative when the sign means "to pray"; for the reading SU-UB there is the clearest possible evidence (see *PSBA*, 1912, 51).

L. 27, restore SAG-GIG-GE=[salmat 𒊕𒊕] 𒊕𒅀.

L. 29, restore [EME ĠAMUN MU-ĀŠ-GIM]=[lišanu mithharti kima išten šūme]; cf. IV R. 19, No. 2 a 8.

L. 45, AL-DU-UN-NA-ĀŠ: 51 á here and *passim* for id in Sumerian. id is a Semitic value. (*ibid.*) tu-ra-ba-ná.

¹⁰ Shamash is also connected with another type of the virgin goddess as a bride, viz., Annunit, Anunit, a goddess connected with the star Capella(?) rising in Ajar (see Kugler, *Sternkunde*, 230) and in the region of Aries and Taurus (CT, 33, 2, 42). My identification with Capella rests upon astronomical evidence furnished me by two astronomers; Shamash like Tammuz is not strictly a married god but a type of the dying and resurrected god.

L. 55, the reading SAKUR for  is certainly false.¹¹ I have proposed the provisional reading zŭr. 57, the reading GAB for paṭāru is false, only duġ is documented. Rev. 5, read KA-SIL here and *passim*. 27, ūmu arḫu šat-tam. 31, read [šûmê] tazakka-ár; see Zimmern, *Rt.*, 75-78, 50. 33, [takpirati ibbiti] šarri tu-kap-par; see Zim., *Rt.*, 122, 18.

Page 49, l. 18, eteṣir panika = "I have designed before thee."

No. 3 = IV R. 19, see also Sayce, *Hibbert Lectures*, 171, and Jastrow, *Religion*, I, 430. Obv. 9, MU-ÁŠ-GIM. 19, read NI-NI = they, for E-NE; see *Sum. Gr.*, p. 106. 24, restore ku-ru-[un-na damḫa . . .]. Rev. 1, [^dGIŠ-TEN]-NA. The section called by Schollmeyer "reverse" of IV R. 19, No. 2, is the reverse of 19, No. 1, and belongs to *Šurpu* VII.

No. 4 = IV R. 20; see Jastrow, *ibid.*, I, 427. L. 9, ME-LAM; 15, GAR-[TUG-A]; see *Sum. Gr.*, 187, 15. Rev., read NIG-GUL-GIM-MA SU-NA NI-GÁL-LA BAR-BI-TA GE-EN-RI; see p. 56, rev. 11.

No. 5, see Winckler, *Ham. Code*, VIII. L. 5, Á-ÁG-GÀ UK-KI ŠAR-RA-GE SI-DÉ-EN-SÁ-E. 24, ilu Šamaš paris purussî šîru sa ilāni atta. Rev. 5, read SÁ-KUD-MAG EN-GAL, etc.

No. 6, an exact reproduction of the edition of IV R. 60, 30-45, in *Babyloniaca*, III, 25, with no mention whatever of this edition.

No. 7. This text was edited by Bertin in *RA*, I, 157, and is still much superior to Schollmeyer's. L. 5, AN-NA-GE SUB-, etc. 18, the sign KU in the combination KU-MAL has certainly not the value ku; more likely is TUG or ZID. 15, read NAM-DINGIR-RA-ZU. 23, KALAM-MA-KA. L. 24, mušte-šir. L. 25, *ki* here is probably for KI-ŠUB, *ki-šû*, "prayer."¹² Translate, "Incantation and prayer of humiliation to the setting sun." This text has a ritualistic note omitted by Schollmeyer, 26 amelu āšipu arki riksummû šuluḫḫi rubbî. 27, imannû. "The priest of incantation after the preparations are removed and the hand washings run away shall recite [this hymn]."

No. 8. Duplicate of my *Babylonian Liturgies*, No. 72. P. 64, note 27 on KI-ŠU-BI-IM, takes no account of *Bab.*, III, 242.

No. 9, l. 24, for A-MI-RU-A, see also Myhrman, *BP*, I, 17, 26.

No. 14, see above, review of Myhrman, No. 12.

No. 15, l. 4, on KI = KIŠUB, see above.

No. 16, Col. I, 20, siḫip = "totality" (?). The word has probably this meaning, following the analogy of kiššatu, dominion, totality. I, 28, šu-um-dul-ta, "wide," for šundulta; cf. ašri šum-du-lu, *LSS*, I, 20, 5. L. 39, labiš-ta. Col. II, 30, ša-[bat abûti?] II, 42, Schollmeyer reads *passim* ʔa'tu for da'tu, bribery; perhaps he has new evidence. Note

¹¹ See *Babyloniaca*, IV, 19, and Meissner, *OLZ*, 1905, 334; 579.

¹² KIŠUB "prayer," not "section"; see *Babyloniaca*, III, 242.

the spellings ta'atu, Muss-Arnolt 1202 and *CT*, 2, 29, 35, but see Landersdorfer, *Altbabylonische Briefe*, p. 58. II, 47, rid-di, interest, usury. For rīdû, riddû, in this sense, compare the following passages: $\frac{1}{2}$ shekel and 15 grains of silver, ša a-na ri-di-i te-el-ku-u, "which thou has taken for usury," B.M. 91-5-9, 405, l. 10, in *CT*, 6, 25. kaspu-um kaspā-am li-ir-di, "let money follow money," i.e., may the money draw interest, B.M. 91-5-9, 315, l. 19, in *CT*, 6, 20. Ll. 49 f., I would render, "He that gives money for future interest (*rid-di arki*) and restores a shekel in three, well pleasing is it to Šamaš, he shall lengthen his life." L. 47, "He that gives money for usury, the wicked fellow, what shall he gain?" But the taking of usury was an established custom in Babylonia. The saying probably refers to ordinary giving to friends, which should be done generously and without asking interest. Hebrew law prohibited taking interest from fellow-citizens: Exod. 22:24; Dt. 23:20; Lev. 25:35 ff.; Ps. 15:4 protests against the practice of taking usury in general. See especially Duhm's *Psalms*, p. 42. The author does not mention Jastrow, *Religion*, I, 433.

No. 17, l. 14, amelu PAP, i.e., muttalliku.

No. 18=Gray, pl. IV. See also Craig, *RT*, II, 3-5, and Zimmern, *AO*, VII, 3, p. 14. L. 20 read mis-ḫi-ru-ti, "my evasions" (?). L. 27, for lip both Gray and Craig give the figure 7 (*sic!*).

No. 19, l. 4, read šab-tan-ni ul i-di. L. 11, ina akal ilāni, "Who caused another to take from the food of the gods" (?).

No. 20, l. 11, nī-(te-zu) is the only certain reading for IM=ramānu; see *Sum. Gr.*, § 169.

No. 25, see review of Myhrman, No. 13.

No. 27, l. 14, at end arad-ka.

No. 28, rev. 12, read Babili kima šir pī atri šašir šullupī, "At Babylon it has been written according to the text remaining, it was damaged." Cf. *CT*, 13, 15, 149.

No. 29, l. 3, read nūr niši u-ta-ad-di, "light of the people is known" (when thou risest). In l. 4, di-gul-la-tum may possibly be the same word as ti-kil(?) -tu, a priestess, Semitic for SAL-IŠIB; see *RA.*, 9, 21, n. 1, after Weissbach. L. 7, read ša ina sib-sat ili. L. 8, for ḫi- perhaps ṭi-mi-tum, weaving, plotting, (?), cf. BM. 91002, 16. At end naturally ši-da-nu, fever. L. 9, on šaššatu, mention should be made of Jensen, *KB*, VI, 389.

No. 31, l. 3, ki-nim(?).

No. 34. Duplicates in Zimmern, *Kultlieder*, 69-73. Read *passim*, ^aBABBAR-MU GE-ME-EN, "truly thou art my light." L. 5, a variant has su-mu-a for sū-mū which finally settles the phonetic reading of Br. 806. Meissner, 504, proves that the Sumerian word for 'beard' is su. L. 7, read ū-MU-UN, "lord of Sippar." L. 8, read u-MU-UN-NA-NI; "Oh Šamaš, their lord, arise! truly thou art my light." L. 10, read UR-SAG ū-MU-UN ENIM-NI šī-RI, "Hero, lord whose word afflicts." L. 11, read šAG AZAG, (created)

with pure heart. L. 12, read SAG-AZAG-GA SI(G)-A; "Oh Šamaš whom Ningal established with clean heart, truly thou art my light." L. 13, [UR-SAG SÁ-KUD É]-BÀR-BÀR-RA SÁ-SI SÁ-KUD-KUD, "Hero, judge of Ebabbar who decreest righteousness." L. 14, [MUDRU (?) -ZAGIN LAL SÁ-KUD-KUD] SAG-GIG-GA-ŠÚ, "Thou that bearest a *staff* of lapis lazuli, that renderest justice unto dark headed peoples." L. 15, [^dBABBAR É-BÀR-BÀR ŠE-IR-]ZI IL-LA-A, "Šamaš who in E. bears flaming glory."

No. 35 is copied from Radau without any effort to advance the interpretation. L. 10, read perhaps IGI-MU¹³-E-DA-NAD; "When thou sleepest the eyes of the people sleep with thee." L. 12, the line is obscure. In any case if HU means "lord," the sign should be read MUŠEN. L. 13, Radau's reading of ÁŠ-DU+ŠE-UD-ra and ÁŠ-DU-ur, as AŠ-GU-UR, which he connects with Semitic (?) azkaru is highly improbable. The only certified reading is AŠ-IM-UR, see index to my *Babylonian Liturgies*. L. 36, for SAGÜ- read rather KUŠ-Ü; Enlil reposed(?). L. 41, read UD-BI-A.

No. 36, l. 5, read uš-ša-na-du; the word must have an overhanging vowel since it is in a relative sentence; the form is II² from sâdu "be red." For the rev. see Frank, *Beschwörungs-Reliefs*, 89, n. 6. The translation of l. 4 is questionable. ri-du-su, probably means "in pursuit."

Page 134, l. 20, "fat" scarcely translates lipû which means, "omentum, tallow," see *AJSL*, 1912, p. 219.

Page 140, l. 6, read 11 for 19; l. 13, read II, 9, for 89; l. 21, read 106.

The errors and lack of wide reading in texts of this kind render Dr. Schollmeyer's book much less useful than it would have been had he really mastered the subject before publishing.

The following incantation to Šamaš will be found in *CT*, 23, 18 (see Bezold, *Catalogue*, 876):¹⁴

36. šiptu: iluŠamaš šar eṭimmê: eṭimmu mupalliḫu¹⁵-šu ištu ūm šāti

37. pī panī imdanabḫar(?) innaṭil: pī panī imdanabḫar innaṭil.

38. iluŠamaš iluza-gár iltuMa-mú-da tammar: kīniš la tan-namir: atta iluZa-gár iltuMa-mú-da.

39. ša ašarida ušpêlu atta: tudukka iluEa tumaḫi apsi tumaḫi apsi.

40. bêlurabû iluŠamaš ki-bi¹⁶ lû ênī: zikir šûmê¹⁷ ša ilāni

41. iluZagár iluMa-mú-da luḫut: iltuNin-ki-gal iluNin-a-zu-ge la ippašir;¹⁸

¹³ The photograph is not decisive, but we expect mu.

¹⁴ Thompson, *PSBA*, 1906, 221f., refrained from giving a translation.

¹⁵ nf = pulluḫu; this equation is made by comparing the text with King, *Magic* 53, l.

¹⁶ Or ana ašrišu liēni(!).

¹⁷ MU-PAD-DA-ZU = zikir šûmêka, IV R. 19b 15; see Brünnow, 9421; HEHN, *BA*, V, 318, etc.

¹⁸ MAM-MU-UN-DA-AN-BÜR-RI.

42. ^{11u}Nergal rikis amati šiati lū tarakkis.

"Incantation: Šamaš, king of the ghosts! The ghost which frightens him, which since many days face and front opposes, is seen: face and front opposes, is seen. Oh Šamaš, god of visions, goddess of dreams behold; faithfully thou dost not reveal thyself; thou art god of visions, goddess of dreams. He that crushes the proud art thou. The curse of Ea ram of the sea, ram of the sea, oh great lord Šamaš speak and it shall be changed. Oh thou named by the gods, god of visions, goddess of dreams, seize him away. Oh Ninkigal and Ninazu may he not be unbound. Oh Nergal the bonds of this affair bind."

[No. 1, Col. I, l. 18, read inâ-ši-na, "their eyes." A prayer of Asarhaddon to the sungod is BM, 83, 1-18, 477, to be published by the reviewer soon. Additional correction.]

S. LANGDON

KING'S BABYLONIAN BOUNDARY STONES¹

The long-expected book of King on the *Babylonian Boundary Stones and Memorial Tablets*, in possession of the British Museum, has at last made its appearance. It is an excellent publication which fully meets our expectations.

The work consists of two volumes, the first of which contains the transliterations, translations, and discussions of forty documents. (The list on p. xvii gives but 39, but No. 91001 pl. C. has been omitted.) The second volume is an atlas of CVII+26 plates. The latter present both the symbols as well as the text of the majority of the inscriptions in excellent halftone reproductions, which enable the student to form an independent judgment as to the condition of the text. They deserve praise for their clearness and fine execution and only rarely leave the reader dependent upon the transliteration of the editor. Twenty-two documents are reproduced by photographic process; twenty-one were drawn by hand and reproduced by lithography. Three documents (Nos. 90833, 90922, 102588) are given both by photographic and lithographic process.

The work of King gives the text of nine complete or nearly complete Kudurru inscriptions, eight of which had been published before. The Kudurru of Gula-eresh (No. XI, pp. 76-79, pls. I-IV) is entirely new. Besides King publishes for the first time the text of twelve fragments of Kudurru, including the earliest thus far published of the reign of Kadashman-Enlil, as well as some of the latest, from the neo-Babylonian period. Of two Kudurru (Nos. XVI, XVII) no text has been preserved.

Of stone tablets, recording deeds and charters, the book contains ten. Three of these had been published before (Nos. XXIV, XXV, XXVIII).

¹ BABYLONIAN BOUNDARY STONES AND MEMORIAL TABLETS IN THE BRITISH MUSEUM. Edited by L. W. King, M.A., London: British Museum, 1912. Vol. I, pp. xvii+136 fol.; Vol. II, Atlas of Plates, CVII halftones and 26 lithographs.